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VIEWS OF BAPTISM BY GERMAN PÆDOBAPTISTS.

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DR. NEANDER.

[This celebrated writer is a professor of Theology in the University of Berlin, which has, for many years, been adorned with his profound erudition; and, by that means probably more than by any others, been raised to its present towering eminence above all the German seats of learning. His name *Neander* (*νεός ἀνὴρ* i. e. new man,) is worthy of notice, since it commemorates a most interesting and happy event in his history, having been assumed by him on his conversion from Judaism to Christianity,—a conversion which, we trust, consisted not simply in a change of creed, but also in a change of heart. There are too many converted Jews in Germany, who have retained their unholy temper of mind, though they have professedly exchanged the faith of Moses for that of Jesus. But this eminent man furnishes evidence of his being a new creature in Christ Jesus, though like all the good men of that country, he is not free from opinions which our sober and cautious orthodoxy naturally deprecates. He is, however, sound and simple in his faith respecting the nature and necessity

of regeneration, and the ground of a sinner's acceptance before God; on which subjects, among others, he once conversed freely with the writer, during a private interview, which left a lasting impression of his goodness as well as greatness. Christian love is a topic on which he especially delights to dwell, and with this divine feeling he appears to be filled. And on this account he may, without impropriety, be said to possess, when compared with the evangelical Theologians of his age and country, that pre-eminence which John enjoyed among the apostles.

Dr. N. has published various works, all bearing, more or less distinctly, the image and superscription of his great mind; but his celebrity rests chiefly on his History of the Christian Religion and Church. This work he himself regards as the labor and achievement of his life; and no doubt, should he live to finish it, as we fervently hope he may, all posterity will own that his life was well spent. As an ecclesiastical historian, he possesses, according to universal consent, a matchless knowledge of the events